academic element receded altogether, and the park assumed a bank-holiday aspect.

At night a vast *Kommers* of the entire body of students took place in the Zoological Gardens. There, under the strict regulations which tradition prescribes, the ceremonies of the *Biercomment* were performed for the edification of the initiated and the entertainment of the foreign visitors. But the present writer had to leave by the midnight express, while the ordered revelry was at its height.

The foreign university delegates included Principal G. Adam Smith (Aberdeen), Zeeman (Amsterdam), Sir J. J. Thomson (Cambridge), Mahaffy (Dublin), Sir Donald MacAlister (Glasgow), Chwostow (Kasan), Brögger (Christiania), Sir W. Ramsay (London), Lord Strathcona (Montreal), President Hadley (Yale), President Butler (Columbia, New York), Macan (Oxford), Poincaré (Paris), Grünert (Prag), Blaserna (Rome), Mittag-Leffler (Stockholm), Bernatzik (Vienna), and A. Meyer (Zurich). Among the representatives of foreign academies and societies were Thomsen (Copenhagen), Johannessen (Norway), Lord Reay (British Academy), Sir J. Larmor (Royal Society), Keen (Philadelphia), Montelius (Sweden), Miura (Tokyo), and Böhm-Bawerk (Austria). The German universities and academies were represented for the most part by their rectors or presidents.

TOWN-PLANNING.

TOWN-PLANNING has always had a fascination for the sociological amateur, and the creation of a model town is one of the most pleasing and least harmful of Utopian dreams. Mr. Burns's Town Planning Act is well-intentioned; under the conditions this is enough, for in the evolution of a town the method of trial is inevitable, the problem *solvitur ambulando*. The one thing needful is the guiding idea, the working principle.

The discussions at the Town Planning Conference have been full of interest. There have been felicitous analogies, ingenious suggestions, and brilliant forecasts. But it is a commonplace that the permanent institutions are those which have not been planned, but have grown by a sort of felicitous adaptation, an unconsciously purposive concurrence of atoms. Throughout the conference it was taken for granted that the town of the future will be evolved from the town of the present by small, continuous modifications. Here is a curious analogy to Darwin's view of the evolution of a new species, by the summation of small variations. Again, throughout the conference there has emerged no master-principle, no architectonic impulse, for the guidance of those who will apply the Act. Still less possible was the emergence of any universal and permanent plan.

What is to be our plan, and what our principle for the evolution of the town of the future? Is the ideal town to be a garden city, with factories in the country, or a combination of gardens and factories? Mr. Lanchester has ingeniously explained the "West End" tendency by suggesting that in the evening, when work is over, one's steps naturally turn to the region of the setting sun, and that this quarter therefore is unconsciously chosen as the place of home and relaxation. Or is the ideal town to be an aërial maze of skyscrapers, overhead ways and wires, somewhat as imagined by Mr. Wells? Will this have roof-gardens? Will different forms of traffic be confined to different levels? Or, again, will the city be half underground? Such questions would be futile, were it not necessary that the working plan of the town-planner must allow for all such eventualities.

It is argued by many that plan must precede structure. As applied to individual units, this is a truism, but it can hardy be applied to a complex growth like a town. It involves the Platonic notion that there is a pre-existing idea of a town. But the idea, that is, the plan, of a town develops with its growth as surely as it originated with its inception. The moral of this is that the plan which every body of town-planners must work upon must be a *dynamic plan*; a moving, shifting, developing, and shrinking, growing and changing plan, the germ of which is to-day's town conditioned by its environment.

There has been, and will be for a time, much useless talk about town-geometry. The straight line and right angle with which street-plans commence, to be varied by curves, other angles, circles, and triangles, according to the circumstances, are fundamental. Esthetic play with these elements is misguided in the case of streets and areas, no less than in the case of individual houses and blocks. For architectural beauty should be a by-product of adaptation of structure and function. Town-planners need to keep an eye on traditional architecture, which has long lost this essential principle. There is a real danger, in the enthusiasm of a new movement, that the conventional architect may create a body of useless expenditure if allowed to indulge his unscientific ideal of ornament for ornament's sake. He is really more dangerous than the jerry-builder. In the one sphere where he may seem harmless, if not desirable, the designing of public buildings, he is really unnecessary. At the conference, engineers were conspicuous by their absence, but in the town-building of the future the engineer will be the main adviser and collaborator of the builder.

As for a guiding principle in the working of a dynamic plan, there is none, unless we say science. In the town, as in the house, ease of communication, light, air, and sanitation are the essential needs which scientific building has before it. There are no other components of a golden rule. Continuously applied when circumstances permit, these considerations will gradually improve our cities as science advances. One or two details are useful for discussion. It has long been established that urban populations tend to be more intellectual but physically more degenerate than the rural. Yet East End populations, though degenerate in some respects, have developed a high power of resistance to insanitary conditions. Again, there is some evidence that the town populations of Sweden, once a feeble race, have become, through physical training and scientific environments, physically superior to the country populations, and as fine a race as any in Europe. Parks and open spaces will be permanent blessings, supplying a touch of nature for the soul of the town dweller, though we may come to realise that we have over-estimated the value of light, and may some day artificially purify our air. Such suggestions as a great ring-road round London —certainly concentric communication is defective—and the removal of the great railway termini to one small central area, must be balanced by the possibility of the evolution of other methods of locomotion. Some day London may need great open spaces for aëroplane stages.

Town-planning is a continuous process, and its results are in the future, and themselves to be superseded. But there is one sphere, more or less untouched at the conference, which admits of immediate attention. One of the great obstacles to progress is the slowness with which new inventions are brought into the personal environment of the mass of the population. A striking example of this is the average house. But in the case of house-building, which, after all, is the most important function of

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architecture, and the one supreme concern of the town-planner, invention has done less than in any department of material civilisation. Only in the matter of artificial lighting, and in sanitation, if in that, is the average house of to-day superior to the average house of two thousand years ago. In the matters of hot-water supply and plumber's work generally, of cooking apparatus, cleaning arrangements, heating, and ventilation, the modern house is a disgrace to a scientific age. What has been done for centuries towards the improvement of door and window mechanism? Even the external material of houses is the same as was used five or six thousand years ago, and is no more damp-proof now than it was then.

Take care of the houses and the town will take care of itself. Here is a work, of vital importance for the welfare of the race, which may well be the first care of those who apply the Act.

A. E. CRAWLEY.

THE MELANESIANS OF BRITISH NEW GUINEA.[1]

IN this volume is presented for the first time an adequate account of the sociology of a portion of the people of British New Guinea. The material which it embodies was collected during two visits of the author to New Guinea, and he has been ably assisted by various members of the Government and of the missions resident in the island. The book is a conspicuous example of what may be achieved by expert inquiry combined with local knowledge.

Dr. Seligmann uses the term Papuasian to signify all the inhabitants of New Guinea and the adjacent archipelagoes. These form two distinct groups. For the taller, darker, and more frizzly-haired people of the west he retains the term Papuan. The smaller, lighter-coloured peoples of the eastern peninsula and islands, in which the true Melanesian element is dominant, are called Papuo-Melanesians. With these Dr. Seligmann deals in the present volume, the Papuans being only alluded to when their physical characteristics or customs refer to the subject of discussion. Following Dr. Haddon's suggestion in the "Decorative Art of New Guinea," the author divides the Papuo-Melanesian peoples into two main groups, the western Papuo-Melanesians and the Massim of the east.

An introduction gives a succinct account of the general sociology and culture of the two groups. These agree in certain physical and cultural characters, which clearly differentiate them from the Papuan, but differ in many respects from one another. The amount of variation among the western Papuo-Melanesians is much greater than that found among the Massim peoples. The greater uniformity of the latter is regarded by Dr. Seligmann as due to a geographical factor. The small islands and peninsulas of the eastern district afforded less shelter for fugitives than the swamps and forests of the west, so that the Melanesian conquest was there more rapid and complete. Owing also to the slower mingling of the Melanesians with the original populations of the west, Dr. Seligmann considers that there is not only a considerable Papuan element in their composition, but that they have also in some cases adopted Papuan languages differing from each other as do the Papuan languages spoken by Papuans. If the Papuan elements were sufficiently strong to impose their language upon their conquerors, they must have been sufficient to have imposed their customs, or, at least, to have modified those which the invaders brought with them.

With the Motu of Port Moresby and the neighbourhood, who are the best known of the western Papuo-Melanesians, the author associates the Koita. The latter speak a Papuan language, and have for generations inter-married with, and built their villages adjoining, the Motu. The fact that the Koita language shows no trace of Melanesian influence, and has names for indigenous plants and animals, which are unnamed by the Motu, presents a difficulty which Dr. Seligmann has not discussed. From the latter, too, they have adopted certain customs and arts. The Ikoro, Gaboni, and Sinaugolo tribes, which closely resemble the Motu, occupy the district inland from Kapakapa and the basin of the Kemp Welch River. All these people are distinguished by the use of the open ceremonial platform, or *dubu*. Eastward from Hood Peninsula the coast is occupied by a rather different tribe, among whom the *dubu* gives place to the *koge*, or steeple-house. All three groups have a general likeness in culture and sociology. There is a clan organisation and patrilinear descent. The first sixteen chapters of Dr. Seligmann's work deals in detail with the Koita regulation of public and family life, customs, trade, and religion, and includes an interesting account by Capt. F. R. Barton, of the *Hiri* or annual trading voyage made from Port Moresby to the Papuan Gulf. Another colony of Papuo-Melanesians (Mailu) dwelling around Milport Harbour and Port Glasgow, and speaking a Papuan language, are not discussed in detail by the author, neither are the Koiari and similar people of the hinterland, whom he regards as possessing more Melanesian than Papuan blood.

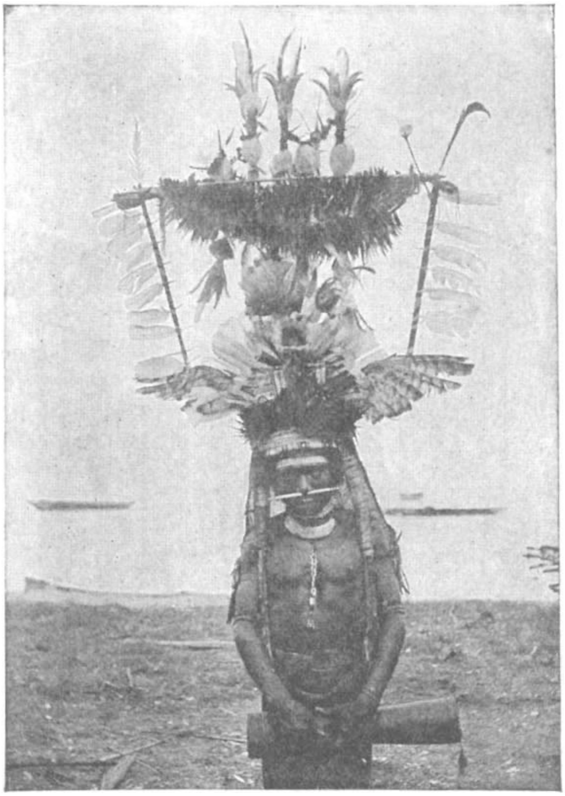

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FIG. 1.—Feather öaöa of the Rorc-speaking Tribes. From "The Melanesians of British New Guinea."

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[1] "The Melanesians of British New Guinea." By Dr. C. G. Seligmann, with a chapter by F. R. Barton, C.M.G., and an appendix by E. L. Giblin. Pp. xxiv+766. (Cambridge: The University Press, 1910.) 21s. net.

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